



VOL. I. RENSSELAER, (Collegeville P. O.) IND., JANUARY, 1895. NO. 3.

“Our Queen of Love!”

BY W. D. SCHWEITZER.

O sweetest Heart of Mary, Mother fair!
Who thron’st near Jesus on a golden chair;
Look down, with thy maternal loving eyes,
Upon thy children, yet below the skies.
O Queen! Enkindle us with love divine.
Who humbly kneel here, at thy altar’s shrine;
O raise our hearts, to Jesus and to thee!
Avert our thoughts, O Queen from earthly glee.
Teach us to pray, O Virgin Mother dear!
That living here on earth in holy fear,
We chant thy praise, as angels, saints, above;
Protected by thy guidance, Queen of Love!
But lo! we still do fear, we still lament,
Our hearts do weep, they will not be content;
And why? from hell doth break the envious
fiend,
He seeks, he aims, our trembling hearts to
rend.

O Mother dearest! see him creeping near,
O shield us mighty Queen! his rage we fear;
Indeed we’r wrecked, if yet thou dost delay,
O help! before, alas we are his prey.
His jaws gape wide, the poison tongue we see,
O Maiden-Mother! hasten, make him flee;
Thy name, O Mary, dreads this hellish foe,
He flees at it, and feebly crouches low.

He’s gone! yet be thou ever near to us,
That he may not, in turn approach his loss;
Do “thou” celestial Queen, possess our hearts!
O Mother, touch us with thy love’s own darts.

All, all we are to thee do now resign,
And know, our hearts are ours no more, the’r
thine,

O Queen, we pledged to God and thee alone,
Our very lives, we do not call our own.

O Dove! Entranced by God with heavenly
grace,

Could we but see the beauty of thy face!

O Love! Who is, that seeks another love?
Thy beauty ravished God’s own Son above.

Our hearts are charm’d, our hearts with love
infram’d,

When hearing Our Queen’s sweetest name
proclaim’d!

“O be there praise to ‘Mary’, ceaseless praise,
Throughout the world, through endless, end-
less days.”

Pray, dearest Mother,” let us hear from thee,
What is thy wish, for thy maternal lee?

Dear children! Love my Jesus! love my Son!
Love Him forever, Him my dearest One!

And then, with joy, I shall accept your hearts,
And “I” will pierce them with my flaming
darts!

And you shall see my Son, my sweetest Love!
And me, “your Queen of Love,” enthroned
above.

This all, O Mother dear, we will fulfill,
Our ardent love, to thee, shall show our will;
O Mary see! Our hearts we bring with glee,
Dear Mother more we can not offer thee.

O Queen of Love! do now thy blessing pour,
 On our Saint Joseph's home for evermore;
 And thus, in deeds, are loud, in th' Lord are
 still,
 Shall prosper, flourish ever Collegeville.

Kodaking at College.

THE student possessing a camera has an ever ready companion; one who objects to nothing but darkness, not that he is afraid of spookes or the like, but because in the dark he is useless.

He is an excellent delineator and draws with unprecedented accuracy. All the fine details which make nature so beautiful are faithfully copied by him in less time than it takes to wink; and in perspective drawing he makes very few violations.

But it is a sad misfortune that he is entirely color-blind; his pictures are all in black and white or sometimes white and sepia.

This curious companion is a means by which the student can keep the happy days spent at College and the bright faces of his fellow-students always fresh in his mind.

Few things, I am sure, could give an old student more pleasure than to review those pictures made at College and see the boys as they were five or ten years previous; to see his old chums, then in the prime, of their youth but who have now perhaps gone to their eternal reward.

His camera affords him an unlimited source of enjoyment. When he is seen coming along with his mischievous friend, every one knows that ere long some innocent creature will be the victim of the unerring eye of this little black box, which though it has but one eye can see much better than many persons with two.

All the games indulged in at College are suggestive of many good and sometimes comical pictures.

Take for instance the popular after supper game, "Hot Hand," any number of chances for snap shots present themselves; if played at night, sufficient light for an

instantaneous exposure can be produced by igniting a grain or two of pure magnesium powder.

The Foot Ball game teems with opportunities for the camera to make its work seen. At one time there is a great rush for the one having the ball, he is caught and in another moment finds himself and the ball at the bottom of a pile of eager players, some trying vainly to get out and others working as hard to get in. The camera is brought into play and the picture is taken.

When in a day or so the picture is finished, perhaps one or the other is surprised to find that the only part of his body visible is the top of his head, or may be his feet, or he may be entirely hidden by the others.

How often have we not wished for a picture of this or that friend as he poses in some comical attitude, or bears a grotesque expression, or is using his pugilistic knowledge to the best of his power in a fistic engagement, in which his opponent is about as far advanced in theory and practice as he is? This little companion with the sharp eye is always ready and anxious to take a sketch of something of the kind just mentioned, or of anything his friend may wish. But for a picture of the students when the most activity and adroitness is manifested, I think the best place to take your one-eyed friend is to the refectory. There you will find, that the very quickest instantaneous exposure may prove too slow to prevent blurring the hands and mouths on the picture. A student may be of a rather sedate character, but when he gets to the refectory he soon learns to appreciate the truth of the old proverb, "Time is Money"; and hence none of that valuable time is wasted.

The taking of the pictures is easy and simple enough, and everything from the treatment of the plate after exposure to the mounting of the finished picture upon the card is fascinating to say the least.

Just to see the latent image appear upon the glass plate would simply repay him for

his trouble. The change is beautiful; the bright parts of the picture like the sky or any other light objects, appear first, then gradually the darker portions, and finally the details which, combined with contract, make a photograph, so beautiful.

The surroundings and the different apartments of a College generally furnish good subjects for the Kodak.

When after many year's absence the old student happens to find some of the pictures made at college, they can not fail to remind him of many pleasant incidences, and to renew the remembrance of many friends who might otherwise be forgotten.

E. F. MUG, COMMERCIAL CLASS III.

Rensselaer.

[CONTINUED.]

RENSSELAER was presented in the last issue of the COLLEGIAN as a town, which can boast of its solid men, its moneyed interests, and especially of its promising future. Years ago the surrounding country consisted almost entirely of swamp lands, and little did the early settlers think that the present high development of the farming land would ever be reached. Land at that time could be purchased at your own price, but by drainage and other late improvements it has reached a high state of cultivation and brings from \$25-\$50 per acre without any trouble whatever. Drainage has been the outlet by which the price of land has advanced to its market, and every month in the year brings forth more land redeemed from the swamps of the past ages.

Rensselaer, as mentioned before, was founded by Mr. James C. Van Rensselaer, a merchant of Utica, N. Y., a descendant of a wealthy patroon family who had failed in business in 1837. Coming to Rensselaer he conceived the idea of laying out a town here and having the advantages of the Iroquois river, and this place having also been mentioned already for the county seat, he at once set to work to put his idea into effect, in or-

der to redeem his large estate in the East, which at that time was much encumbered. So, Mr. Van Rensselaer had the original plat of the town laid out in 1839. The location of the county seat caused several families to settle here.

It seemed as if Mr. Van Rensselaer was about to realize his most sanguine expectations, but fate had decreed it otherwise; for he asked most exorbitant prices for his land, and tried to monopolize all the business, so much so, that he prevented emigrants from settling here and in the surrounding country and hence retarded the growth of the village.

Mr. Van Rensselaer died March 12, 1847, and his remains now repose in the Presbyterian churchyard. Soon after his death his family returned to their eastern home. In 1850 there were but twenty-five houses in town, all told.

THE COLLEGIAN has already reviewed the town in its present status, and will therefore direct the attention of the reader to the religious affairs of Rensselaer.

As it was the nature of mankind in every age and country to worship a Superior Being according to the words of Pope:

"Father of all! in every age,
In every clime adored,
By Saint, by savage and by sage,
Jehova, Jove or Lord."

So the early settlers were no exceptions to this rule; for they held religious services in their private homes. But as Plutarch says: "If you traverse the earth, you may find cities without walls, or literature, or laws, or fixed habitations, or coin. But a city destitute of temples, a city that employeth not prayers and oracles, that offereth not sacrifice to obtain blessings and avert evils, no one has ever seen, or ever shall see." So the people at Rensselaer began to erect houses of worship. A church was erected in 1847 by the Presbyterians, in 1848 by the Methodists, in 1851 by the Missionary Baptists, in 1853 by the Free-Will Baptists, in 1860 by the Soul Sleepers, in 1888 by the Campbellites, in 1891 by the Hard-Shell Bap-

tists, the Lutherans have up to the present day conducted service once a month in the courthouse. This, dear reader, bears witness to the fact, that the town of Rensselaer is a christian town sheltering and supporting eight churches, differing in matters of faith and only uniting their strength when they consider opposition necessary to the Church of God, namely the Catholic Church.

The early history of the Catholic Church is rapt in obscurity and THE COLLEGIAN was unable to ascertain the details of its inception. Yet it is remembered by pioneers that at stated times priests visited Rensselaer from Michigan City, Lafayette and Reynolds, service being conducted in the private house of Mr. Baden on Washington Street. Here the few faithful would assemble—confessing their sins and receiving the sacraments. What a sight must it have been to behold men, women, and children kneeling on the bare floor, devoid of every comfort, surrounding the altar constructed of a few boards placed upon a table! With what holy awe must they have looked forward to the moment, in which the priest pronounced the words of consecration, and Jesus appeared in their midst as he once appeared in the midst of his Apostles! We can imagine with what ardent devotion they poured forth their hearts in prayers of love and thanksgiving.

About the year 1867 the Rt. Rev. Henry Luers erected an asylum $1\frac{1}{2}$ mile south from the town. The land had been purchased from Mr. S. Spittler, the father of Mrs. E. P. Hammond, a convert of St. Mary's Academy, Notre Dame, who later on became such a zealous promoter of Catholicity in Rensselaer, until her recent removal to Lafayette.

A circular letter addressed to the Clergy of the diocese by the Ordinary, shows, that the erection of the asylum was accompanied with many difficulties and hardships. He writes: "The amount subscribed toward the asylum as far as the subscription has been taken up, has been for the most part liberal, but in not a few congregations little of the same has been paid; it stands as yet on paper, like wheat in the field, not yet come to maturity.

The Sisters had the kindness to collect for the asylum and obtained considerable aid, but by no means sufficient to procure such articles as are absolutely necessary in the beginning of such an institution. I therefore request the Rev. Pastors to appoint suitable persons or committees, who will go to work at once energetically to collect and send same to Orphan Asylum, Rensselaer." Yet, in the face of all difficulties, the asylum was erected and became a place of refuge for poor children, who found a true home under the paternal care of such priests as Fathers Joseph Stephan, F. C. O., Callaghan, Henry Rensen and the Rev. August Young, now Rector of SS. Peter and Paul's church, Garret, Ind.

The latter was appointed in 1870 and the tact and prudence he evinced in managing the affairs of the asylum, induced the Rt. Rev. Bishop to turn to better account the learning and prudence of such an exemplary priest. Thus we find Father A. Young on missions in western Indiana everywhere giving proof of his zeal and communicating piety and the love of God to his fellow-men, so much so, that the missions soon became congregations and his field of labors had to be confined to one place in which he at present so wisely conducts the people in the ways of truth and righteousness. Since Father Young came to Garret, Ind., he worked prodigies of human activity. Only a short time ago there were scarcely any Catholics in the place and to-day a large spacious church with two spires towering heavenward, surmounted by the cross, the sign of salvation, greets the eye on nearing the town. Besides this he erected a school which proclaims his taste in procuring a building, calculated to promote health and comfort. A parsonage and Sister-house are likewise monuments of his unrelenting zeal and activity.

Rev. A. Young was succeeded by the Rev. B. Kroeger who was superintendent of the asylum from 1871—1875, he is at present pastor of St. Bridget's church, Logansport, Ind. He was succeeded by the Rev. B. Hartman whose name is familiar to every Catholic, being the author of the book entitled, "Religion

or no Religion in Education." A book which characterizes him as a man of true Catholic principles and a lover of our American youth. His book so beautifully written is to be found in the house of every Catholic family of Rensselaer. Father B. Hartman was succeeded by the Rev. M. Zumbuelte to whom Providence assigned the task of erecting a church and thereby also the honor of erecting a house of God, which should be a credit to the Catholics and an ornament to the town of Rensselaer.

Up to this time the people were obliged to attend divine service at the asylum and although Bishop Luers had previously purchased lots in the town, with the intention of founding a congregation he did not have time to carry his project into execution. Providence having decreed it otherwise. In the midst of his active career he was suddenly called away from his place of labors and toils on this earth to his eternal reward.

In 1882, the Rt. Rev. Jos. Dwenger successor to Rt. Rev. H. Luers, urged the people to carry out the design of the late Bishop, and promised to donate the lots, provided work would begin on the church at once. The Rev. Zumbuelte, immediately called a meeting of the Catholics and they unanimously decided in favor of accepting the Bishop's offer.

On January 22nd, 1882, the congregation elected Messrs. Peter Hordeman, Michael Halloran and Sylvester Healy to compose the board of the building society. On the 29th day Messrs. George Nagel and John Maienbrock were chosen to compose the board of collectors.

Busy hands at once set to work. Material was purchased. Farmers began to haul, and soon the foundation began to rise above the earth's surface, under the supervision of the experienced mason, Mr. James Maloy.

The work, however, was retarded, owing to some misunderstandings, so that the church was only dedicated after a lapse of three years.

The anxiety with which the people looked forward to the time when they could hear

Mass within the new edifice, erected in the center of their homes, increased their joy, when it was announced to them that the 18th of January 1885 was the day set apart for the dedicatory ceremony.

The Rt. Rev. Joseph Dwenger whose presence was rendered impossible by sickness, was most ably represented by the popular and beloved priest, the Very Rev. J. Gundling, Superintendent of the St. Joseph's Orphan Asylum, Lafayette. He dedicated the church to the honor of God under the patronage of St. Augustine.

Very Rev. J. Gundling was ably assisted by the late Very Rev. E. Walters and Rev. M. Zumbuelte as Deacon and Subdeacon. The Rev. E. Walters preached a most eloquent sermon on the "Truth and Mission of the Catholic Church." Although the weather was extremely cold, and the roads were blockaded with drifted snow the church was nevertheless, filled to its utmost capacity.

The church is 37x80 and is located in the heart of the town on a beautiful elevation. It was erected at a cost of \$5000 devoid of everything except the most necessary to be used for the celebration of the divine mysteries.

But Providence provided and God evidently blessed the efforts of the good people of Rensselaer. At that time the indebtedness amounted to \$1373, undoubtedly a heavy debt to be liquidated by 30 families, who had previously almost drained their coffers in erecting the church. This, however, did not discourage the energetic pastor, the Rev. M. Zumbuelte, but on the contrary these straits rendered him ingenious in devising ways and means of raising funds to pay part of the standing debt and to defray current expenses. In the year 1885 he held a fair in the Opera House during two days, and all was most successful, notwithstanding the fact, that on both days the weather was so unfavorable as to deter many from attending, who would otherwise have been present. The receipts were over \$260 leaving a net balance of \$166.97.

An other fair was held in the following year which by all odds, was the most successful church-fair ever held before in the place.

Thus by the wise management of the pastor and the united efforts of the people the church was in a flourishing condition in 1888, the debt having been reduced to the insignificant sum of \$258.56. According to the census taken up at this time the number of families amounted to forty-eight, showing an increase of eighteen families in three years.

[TO BE CONTINUED.]

INAUGURAL ADDRESS.

Progress of the Catholic Church in the United States.

BY N. H. GREIWE.

REV. FATHERS, FELLOW COLUMBIANS, AND
DEAR FRIENDS:

IMMEDIATELY after the discovery of the New World the Catholic Church ever faithful to the command of her Divine Founder to "teach all nations" unto the consummation of time, sent her missionaries over to propagate the Faith—to work for the conversion of souls.

Lo! those untiring servants of the Gospel relinquished their comfortable homes, crossed the boisterous Atlantic, and found themselves in a home of barbarism; but that did not deter them; it rather represented to them an extensive field for fruitful labors. In the name of their Divine Master they began to labor with indefatigable zeal for the conversion and civilization of the savage Indian, and also for the spiritual welfare of Catholic immigrants. By their patient instructions and pious examples many of the fierce savages were converted and flocked to the standard of the Cross. They established missions and erected tabernacles of the Lord where tribes of savages, once ferocious as wolves, soon knelt in lamblike meekness bowing their necks to the sweet yoke of Christ.

Numbers of other sedulous missionaries imbued with the same noble principle, came to the New World to assist their brethren in

spreading the light of the Gospel and evangelizing the unknown parts of the distant wilds. Many indeed fell victims to their zeal and saturated the soil with their blood.—Ah! we cherish the memory of those worthy missionaries, we honor their patience and fortitude, we admire their daring enterprise in working for the triumph of the Church and the salvation of souls. Their labors were not in vain, but were crowned with success. They laid the foundation of the Divine Edifice—the Catholic Church in the United States.

As years passed on, the population of the New World was gradually increased by the immigration of people professing various creeds inimical to the Catholic religion; the consequences were the persecution of, and intolerance for the Catholic Church.

But behold a new light arose. Lord Baltimore with a number of Catholics, fled from the persecutions of their mother-country and found a new home in America. History tells us: "Under the mild institutions and munificence of Lord Baltimore, the dreary wilderness soon bloomed with the swarming life and activity of prosperous settlements; and the Roman Catholics, who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbors of the Chesapeake, and there too Protestants were sheltered against Protestant intolerance." Maryland was the first and the only home of religious liberty in the United States before the War of Independence. Thus the poet:

"Hark to an exiled son's appeal,
Maryland!
My Mother State, to thee I kneel.
Maryland!
For life and death, for woe and weal;
Thy peerless chivalry reveal,
And gird thy beauteous limbs with steel,
Maryland! My Maryland!"

But with evil eyes the enemies of the Church watched her continual growth and progress: they saw the influence of her blessing in this country and therefore determined to suppress her by the persecution of her members and especially of those who propagated her holy doctrine. Christ did not forsake his Church; all the plans of her adversaries were frustrated.

About the same time young America also, was under the cruel oppression of Great Britain; the king of England exercised a most rigorous authority over his subjects in the New World. In that critical moment, amid those calamitous events there appeared a liberator who was destined to rescue the country from the bonds of oppression and tyranny and lead the people into the joy and well-being of freedom and independence.—It was our immortal George Washington. Thus both the country and the Church were freed: the country by the secession from England; the Church by the proclamation of religious liberty, for, after the termination of the Revolutionary War it was embodied in the constitution that Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof.

Soon the tide of immigration began to ebb and flow toward our fair land; from all parts of the world, people flocked to the shores of our vast continent, for they saw here a land blessed with every advantage, but the Catholics saw above all a land where no restraint was to be laid on religion, a land in which they were permitted to practice their religion unmolested.

The Holy See also, watched with great solicitude the rising Church of America and, on beholding the principles of toleration for Catholicity and, seeing the inestimable advantages to be gained, resolved to establish the Church on a more solid basis. It acquiesced in the unanimous desire of the clergy and had Most Rev. John Carroll, who had for so many years rendered valuable services to the Church as missionary and at the same time as Vicar-Apostolic, consecrated bishop of the United States. From that time we date the rapid progress of Catholicity; ecclesiastical affairs assumed a quite different aspect. Many laudable enterprises so essential to religious prospects were at once undertaken. The Catholic education of youth; the formation of a national hierarchy; the erection of churches, and the foundation of religious communities.

The Eastern plains were soon teeming with multitudes of immigrants. Catholics also, became daily more numerous. Hence necessity soon compelled the Holy See to erect several Episcopal Sees; for such was the growth of the Church, that at the middle of the present century the number of Catholics exceeded one million.

Religious orders and communities, many of which were banished from Europe, were

introduced into this country. Happy indeed for the American Church that they are so numerous, they are really her spiritual resources and fortifications. Their priests began at an early date to devote themselves to the rearing and instruction of aspirants for the holy priesthood in ecclesiastical institutions; their brethren and sisters began to tend to the sick and dying in hospitals and asylums, to care tenderly for the poor and orphans, and many to teach school in which religion was made the basis of education, in which secular training went hand in hand with religious education.

This is in perfect harmony with the spirit of the Church; she is always very solicitous about the education of her children; she wants them to receive not merely a material, secular, but also a good moral education.—The Church has always been the patroness of literature, and promoted the sciences and arts. Hence, for Catholic youth desirous of a more extensive education, she erected her higher institutions of learning. She always encouraged and still encourages youth in his application for scientific knowledge and research, warning him at the same time against all possible dangers that may beset his path and, teaching him that the Omniscient God alone possesses a perfect knowledge of all thing and that through Him alone, can man arrive at truth.

The Catholic Church stands to-day in this country far superior to all religious denominations; despite all opposition and intrigues of her enemies she unceasingly upholds the banner of Divine Faith, clear, definite, and unchanged, with a heroism unparelled and a success unrivalled in power and extent.

Volumes are required to give an adequate description of the progress of the Church comprising at present millions of faithful, with priests bishops and archbishops, a cardinal, and even the Pope's representative. For such has been her prodigious progress that she can boast at present of numerous hospitals and asylums and other charitable institutions, of Churches and cathedrals, schools and academies, colleges, universities, and seminaries. The parable of the grain of mustard seed in the Gospel is truly verified in the Catholic Church of the United States; for, the seed of Faith sown by the early missionaries fell on good soil, it sprung up, gradually grew to a large tree extending at present its branches from the Atlantic to the Pacific, from the northern to the southern extremity of our glorious United States.

St. Joseph's Collegian.

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January, 1895.

EDITORIAL.

SUBSCRIBE FOR THE COLLEGIAN.

May we not appeal to friends and relatives of students to become subscribers so that they may have a true estimate of the efforts and progress of their clients.

If we ask our friends to aid us in increasing the number of our readers, it is that the circle of our influence may be enlarged and that St. Joseph's College may become familiar and known all our friends and patrons.

May we not confidently hope, that all the Fathers of the most Precious Blood, who are so intimately bound up with the success of the College, are sufficiently interested in it, to follow the work accomplished, and to observe, with interest, the advancement of the students in the various departments, as set forth every month in THE COLLEGIAN?

Time brings us to the opening of a New Year. The old Year with all its joys and sorrows is gathered to the long line of its ancestors within the inexorable Past. And with its varying hopes, and promises the New Year, which like death visits equally the huts of the poor and the palaces of the rich, does not pass by the doors of writers. With these

it is on such occasions customary to lay before their readers a prospectus of their intended work, and to solicit an increase of patronage. The object of THE COLLEGIAN is to diffuse, in the sphere wherein it moves a true knowledge of the College and its progress, to cultivate the literary taste of the students and to awaken in them a desire for all that will tend to make them competent men.

The New Year.

BY J. F. COGAN.

WITH the first issue of the new year, it is indeed pleasant for all the friends of St. Joseph's College to look back over the achievements of 1894.

Although the country at large has been suffering from "the hard times," our beloved College has gone steadily onward. It is true that because of the scarcity of money, many of the students of last year, whom we had learned to love and esteem, were compelled to remain at home. Nevertheless their places have been filled by an increased number of new students, and, while we shall ever retain warm feelings and good wishes for our old friends, we heartily welcome the new ones. Not only has the number of students increased twenty-five per cent, but it has been found necessary to add two new members to the College faculty.

The students are steadily advancing in the different branches of learning, and acquiring what is in itself an education, a love for reading and study.

The societies have made great advancement. The literary and military organizations, which were in existence at the beginning of the year, were doing so much in their respective spheres for the improvement of their members, that during the past year a number of religious societies were established. First the devotion to the Holy Family was introduced and is participated in by all the students. This was followed by the estab-

lishment of the Confraternity of the Most Precious Blood for the Repose of the Poor Souls. The Marian Sodality, an account of which appeared in the December COLLEGIAN, was organized. And finally the classical students, or more properly those who are preparing for the Holy Priesthood, formed an Eucharistic Sodality, the object of which is to increase the devotion of its members to the Blessed Sacrament of the Altar, which end is sought to be effected by receiving Holy Communion at least every two weeks, by paying frequent visits to the Blessed Sacrament and by the members serving, on their turns, at the students mass every morning. Looking at the number of religious societies one would perhaps be inclined to think that their obligations are not fulfilled, that they are merely nominal, or else that St. Joseph's students are all ascetics. But the contrary is the case. The rules of each are faithfully observed. And one only has to see the students while engaged in their vigorous military and other physical exercises, and note their strong healthy appearance to be convinced, that true piety does not require an emaciated body. The public programs and dramatical entertainments of the Columbian society show that the cultivation of the mental faculties and oratorical abilities are not neglected. When the reader is informed that all this society work is accomplished during what is termed free time, that is, outside of the regular hours set apart for recitations and studies, and considers the manner in which every moment of the day is utilized, how every faculty of body and mind is judiciously developed by the wise regulations of the Father Rector and his associates of the faculty, he cannot but admire our institution. He must acknowledge that in a strictly Catholic College, not restricted in its effects by the presence of non Catholic students, or hampered by concessions to expediency at the expense of right, is to be found the best specimens of free Christian, American, manhood.

We have indeed every reason to thank God for our present prosperous condition. Let

us never forget to do so, and ask Him to bless our efforts in the new year, as He has done in the old.

Hints on College-Education.

In the line of education, like in all departments of mental and corporal labor and occupation, different methods may be followed to accomplish the same work. We have our Kindergartens, our common schools and high schools, our academies and colleges, and our seminaries and universities. The object of these various institutions of learning is one and the same, viz. to instruct and to educate.

It is obvious that, to carry on this work, on exactly the same lines in the different institutions, would be at once useless and ridiculous, not to say injurious. The right thing for a university is out of place in the Kindergarten and the method used in common or high schools, is not that of colleges. It is true, the subject-matter in many cases may be identical but, owing to the use of different methods, the results are not the same. Compare, for instance, the work of our common and high schools and some normal institutions with that of our colleges and you will find the old saying verified: "Si duo faciunt idem, non est idem;" "if two do the same thing it is not the same thing!" Take, for example, the study of the Latin language. This branch is generally taught in our high schools and so-called "Normals." It is nothing uncommon to meet students there who may still find great difficulties in distinguishing the different cases of some nouns and pronouns, who are not very familiar with all the forms of the verb, especially if it be "irregular," who have a mere smattering of the rules of syntax, and yet they "read" the Latin authors, such as Cicero, Caesar, Livy, Virgil, Horace etc. To "graduate," these students must not only master the Latin language in a course of two or three years but in that same length of time they are supposed to become proficient in higher Mathematics, Literature, History, Natural Philosophy, Physiology etc. etc. After finishing this short

course they "graduate" and pass as Latin scholars. Let us now turn to the college-student in the classical department. He, too, must study Latin, but he goes through the same work in quite a different manner. About two long years of preparation are required before he is introduced to the classical authors. Numberless oral and written exercises must be gone through; rules and exceptions must be committed to memory before he ventures to touch Caesar and other authors. But after all this work is done he is enabled to "read" the classics intelligently. While it is a source of pleasure for the college-student to accompany Caesar in his adventurous expeditions and campaigns and, by the way, take notice of the many "fine points" in instances of the *oratio obliqua*; while the eloquence of Cicero, his rounded periods and happy expressions, elicit his admiration; while it is to him nothing short of a spiritual revelry to pore over the productions of the accomplished Horace and the sublime Virgil; all this must appear as an insipid task and a burdensome drudgery to him, who without sufficient preparation, attempts to "read" these very same classics, and as to the advantages to be derived from four or five years longer in their class of Theology!

Ability to read in the sixth Reader does not vouch for the ability to write the language correctly nor does the recitation of a few short answers in the catechism prove that a man understands his religion thoroughly, and is able to defend it should it be attacked by non-catholics or unbelievers.

The truth of this assertion is best borne out by facts. Those very students who are tempted to believe that by being put into a lower class, or by being obliged to study once more what they imagine to know already, are generally among the first to complain of "too much work."

All this has been said, not for the purpose of finding fault with minor institutions of learning or their method of studies but to emphasize the fact that a college-education

the perusal of these beautiful works, they are hardly worth mentioning save perhaps that the student acquires the knowledge of a few Latin words. Put an excellent book into the hands of an illiterate person. He may admire the shape or size of the volume, he may find pleasure in looking at some neat, artistic letters, pictures and so forth, but when it comes to the admirable thoughts and beautiful passages contained in the book or the useful information given therein, "all these things are hidden from his eyes!" Such is the case with a Latin "scholar" who is "machined" through the entire work in the time that is required to learn the rudiments of the language. He fails to derive the desired advantages from his work. The same may be said of nearly every branch of education. Take for instance our modern languages. A boy attended a parochial school or a public school. He was "way up" in the Readers. He now enters college with the greatest expectations of the things that are to come. He imagines it to be next to a superfluous occupation for him to attend the regular class. Confident of a glorious success he appears before the grim examiner, but he soon finds himself in a terrible predicament when he is asked about the different kinds of clauses, and complements, the analysis of sentences, etc. After he has gone through the ordeal, behold his consternation when he hears the verdict: "Primary Grammar, Fourth Reader!"

There are others who consider it wasting time to attend a class of Catechism or Religion. They "never missed a question" when they studied their catechism at home, perhaps they had even been dispensed from this study for a year or two before they entered college. Now they learn to their utter dismay, that they are "booked" for the class of Religion and that they are supposed to attend it not only for one or two years but to the very end of their course, which may extend over a period of five or six years. This is not all yet. Such as enter the seminary later on will be obliged to continue the same study,

differs materially from a common or high school education.

A person not acquainted with these facts is easily led to believe that a college is a place where students are detained for a greater number of years and at a heavier expense without acquiring any more knowledge than they might have obtained by attending some high school or normal institution.

Another remark may not be out of place here. Experience teaches that some parents make requests in behalf of their sons, that are entirely incompatible with the rules and regulations of college-education, and as such no less opposed to a successful career. They imagine that to get the benefit of their money, their sons must attend all classes of different courses and become proficient in every one of them during the time it takes to complete a single course. A boy is sent to college with instructions to take the classical course. As he had taken lessons in book-keeping before, he must continue that study and also take up commercial law. He must take Natural Philosophy, for he studied that branch at home etc. etc.

Now, this is a great mistake on the part of parents. In arranging the order of classes all things are taken into consideration that may prove beneficial to students. The curriculum of studies is arranged in such a manner that it will meet all demands in due time. It gives the student of ordinary ability sufficient work without overtaxing him. Nothing is so discouraging to students and nothing so apt to cripple all their studies as to be obliged to attend too many classes. For this reason it will be wise to let the arrangement of classes to those who know better what is most expedient and what is best adapted to further the interests of students and bring out desirable results.

In order to insure the monthly publication of THE COLLEGIAN, support is necessary on the part of subscribers.

Will THE COLLEGIAN meet with friends and patrons of the College who will insure its continuance, by annual subscriptions?

APPOINTMENTS.

The Rev. Faculty of the College has again been increased by the appointment of Rev. Raphael Schmaus, formerly of Ft. Recovery, Ohio. The staff of professors now consists of ten Fathers, C. PP. S., Father Mark Hamburger having been called to the College at the beginning of the first session.

With this number of professors the students can be graded in small sections and the most effective class-work secured. Skulking is rendered impossible and each student receives special attention in every class thus requiring of him also a particular preparation. The same individual attention is paid to the correction of exercises and compositions.

The College has also secured the services of Bro. Victor as physician of the house. With many years of study and practical experience as doctor at the St. Charles' Seminary, Carthagen, Ohio, the Ven. Brother is ably and eminently qualified to fill the position of attending to the bodily welfare of the students.

PERSONALS.

Miss. Helena Tiernan of Ft. Wayne, Ind., visited her nephew, Thomas P. Travis at the College, Dec, 12.

Rev. Alphonse Grussi, C. PP. S., has been called to the Normal Indian School, Collegeville, Ind., as assistant to Rev. F. H. Schalk, C. PP. S.

The members of the College Band un-animously speak highly of the noble reception they met with at Remington during the fair.

Very Rev. Henry Drees, C. PP. S., Provincial of the Congregation of the Most Precious Blood, was the guest of the College from Dec. 12th, to the 14. The students obtained a "free day" in his honor. They gave an impromptu entertainment in the forenoon in the Armory, consisting of drills by the different divisions of the St. Joseph's College

Battalion and music by the College Band. This was the first opportunity the Very Reverend Father had of seeing the boys in their new uniforms, and he complimented them in a felicitous speech on their excellent appearance and good performance.

We notice that some of the college journals devote whole pages to their "Old Students." As our College has been in existence three years and a half only, and will not graduate a regular class in the classical course until 1896, that department in THE COLLEGIAN will necessarily be limited. Besides we have our "Old Students" right here in the College with us from the "Major" on down.

LOCAL ITEMS.

OH, the faces!

How suitable the doubled-faced Janus!

Mention a noun construed now as a transitive verb.

Compulsory education! some yelled when they had to return from the wreck to the College.

"Curly" and his "rake" were the chief attractions on the eve of Dec. 8th, in the College Auditorium. One could not help seeing both.

The boys that remained at College during the Xmas vacation report an "elephant" time. They desire to extend their sincere thanks to Rev. Father Rector and to the other Fathers to whose generosity they attribute their truly Merry Christmas.

While drawing on his experience one of the "patriarchs" remaining at College during vacation asked a comrade whether he had seen that big pistol at the world's fair. He meant the Krupp gun.

Shot! Bro. William shouted "Xmas in the basement!" and "Bill" shot down stairs.

"Hunting is quite a sport," quoth a fellow of the second Latin Class as he quietly mounted a brushpile saying "shoo!"

Upon the presentation of a petition signed by every secular student in the College, the Rev. Rector extended the limit of the holiday vacation from Jan. 3rd, to Jan. 5th, 1895.

A wreck on the Monon route between Rensselaer and Hammond delayed the north-bound students about twelve hours on their way home for the holiday vacation—much to the sport of those at home, who hailed their vagrant comrades with shouts of delight.

After the wreck and after the fair, honors at the thinned tables were divided between the Major and the cornet Virtuoso; both talked of their experiences, and the one betrayed his situation, the other his condition.

Who is "Wolf" and why and by whom was he mistaken at Rensselaer? Inquire of the "fake."

Skating on the Iroquois river was excellent and the twenty-two students that stayed at College during the holidays had fine sport, except "Brinky" who was waiting on the sun.

By this time the holiday candy faces will have been metamorphosed into after-math vinegar jugs.

Rev. P. Trost greatly enhanced the Christmas festivity in the College chapel by his most beautiful painting of the Holy Family and the shepherds.

The commercial text books published by Williams & Rogers, Rochester, N. Y., and Chicago, Ill., and mentioned in another column of the COLLEGIAN are used in St. Joseph's College and hundreds of other Catholic schools and colleges throughout the country and Canada. They are the best books on the subjects of which they treat that we have seen

Do not forget that if you accomplish a little every day it will amount to a great deal in a year. If you pursue some study, or read one hour every day in the year, you will have acquired an amount of knowledge in three hundred and sixty-five days that will surprise you. Bear this in mind, and let nothing prevent you from taking advantage of it.